THE
Returne of the renowned Caualiero
Paſquill of England, from the other ſide the Seas, and his meeting with Marforius at London vpon the Royall Exchange.

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VVhere they encounter with a little houſhold talke of Martin and Martiniſme, diſcouering the ſcabbe that is bredde in England: and conferring together about the ſpeedie diſperſing of the golden Legende of the lines of the Saints.

(*)

If my breath be ſo hote that I burne my mouth, ſuppoſe I was Printed by Pepper Allie.

Anno. Dom. 1589.

BRITISH MUSEUM

PASQVILS RETVRNE TO ENGLAND.

Paſquill and Marforius.

PASQVILL. Thou art the man *MARFORIVS*, I looked for, though I little thought to meete thee ſo ſuddainly vpon the Exchange. *MARFORIVS.* Euer ſince you tooke ſhipping at Graueſende, I haue had the diſeaſe of a Marchants wife, ſo loue ſicke in your abſence, that myne eye was neuer pulde from the Wethercocke, and longing like a Woman for your returne, I neuer ſawe gale of wind blow merrilie out of the Eaſt, nor heard any Ship ſhoote off her Ordnaunce in the Thems, but I ranne preſently to the water ſide to diſcouer your comming in; I wonder how I miſſed you? *PASQVILL.* Neuer maruaile at that, I haue learned to maske it; while ſome of *Martins* good freendes ſtood watching for me at Lambith bridge, I came to an Anker in Sandwich Hauen. But of fellowſhip tell me, howe hath my *Countercuffe* beene intreated? *MARFO.* It requireth a Summers day and a Winters night to tell you all. It was verie welcome to the Court, thankfullie receiued in both Vniuerſities, the Citties of the Land doe giue you good ſpeeches, as for the Countrey, after the plaineſt manner, with hart and good will they are ready to greete you with a Cake and a cup of Ale in euery Parriſh. This onely is the thing that greeueth them, they know not what *Paſquill* is. They deſire in all places of the

Realme to be acquainted with you, because they woulde bring you intelligence thicke and threefolde, to further your volume of the liues of the Saints. *PASQ.* I thinke I shall proue a stare man, my packets come in so fast already, that I beginne to swell in Bookes as bigge as *Surius*. If any desire to knowe what I am, tell them that I was once a Barbour in Rome, (as some report) and euery chayre in my shop was a tongue full of newes. Whatsoeuer was doone in England, Fraunce, Germanie, Spaine, Italie, and other Countries, was brought to me. The high and secrete matters of Lordes, Ladies, Kinges, Emperours, Princes, Popes, and Monarchs of the world, did ring euery day as shrill as a Bason about my doores. In memory whereof, as *Mercurie* turnd *Battus* to a stone for bewraying his theft, it is thought that one Pope or other, mistrusting the slipprines of my tonge, blest me into a stone to stoppe my mouth. Others affirme, that the Cittie of Rome, to requite me with honour when I dyed, erected mee a little monument of stone, with a body, heade, and hands thicke and short, answerable to my stature, and set it vp in the open streete, where I assure you I haue stoode manie yeeres in the rayne, my face is so tande with the Sunne, and my hyde so hardened with the wether, that I neither blush when I byte any man, nor feele it when any man byteth me.

MARFO. I wonder howe you were able to continue there? *PASQ.* To heare euery mans talk that passed by, was better then meate and drinke to me. In steed of apparrell, in Summer I wore nothing but paper Inuenes, which manie great men bestowed vppon me to their great cost: in Winter, I care for no cold, because I am a stone. *MAR.* I beseeche you Syr tell me, how came you into England? *PAS.* Beeing once somwhat busie with Signor *Iucundo*, about a pretie wench kept at Frescata for the Pope his Fathers tooth. *Gregorie* the thirteenth, *terque quaterque*, shooke his white beard at me with such a terrible looke, that I was a feard hee would haue smytte my heade into Tyber with a Thunderbolt. Neuertheless, the olde man beeing of a mylde disposition, and very mercifull, I receiued a pardon for that fault. At the last, hearing the Scholl-

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lers of the Engliſh Seminarie merrie, as they returned from their Vineyarde, and full of fine tauntings when they talked of the Sects and opinions ſprong vppe in Englande, I ſtole out of Rome by night, to make tryall my ſelfe of the trueth of theyr reports.

When I came to England, for the good will I carried to my olde occupation, I entred at London into *Sprignols* ſhop, where the firſt newes I heard among two or three Gentlemen as they were a trimming, was, of a *Martinift* a Broker, not farre from thence, which with a face of Religion, hauing gotte other mens goods into his hands, was but new run away. With this tidings, I grew very inquiſitiue to knowe what *Martin* was? A knaue quoth one; a theefe quoth another; hee teacheth the Courte a Religion to robbe the Church. And ſome of the Cittie that fauour him, apt Schollers to take ſuch an eaſie leſſon, beginne to practiſe their cunning vppon their neighbors. Hauing gotten this thred by the end, I neuer left winding till I came to the paper that made the bottome. I frequented the Churches of the Puritane Preachers, that leape into the Pulpet with a Pitchfork, to teach men, before they haue either learning, iudgment, or wit enough to teach boyes.

MARF. I pray you Syr, why doe you call them Puritanes? *PAS.* *A pruritu.* They haue an itch in their eares, that would be clawed with new points of doctrine neuer dreamed of; and an itch in their fingers, that woulde be nointed with the golden *Æmulatum* of the Church. I knowe they are commonly called Puritans, and not amiſſe, that tytle is one of the marks they beare about them. They haue a marke in the heade, they are ſelfe conceited, *They take themſelues to be pure,* when they are filthy in Gods ſight; They haue a mark in the eye; theyr lookes are haughtie; They haue a marke in the mouth, a verie blacke tooth, they are *A generation that curſſe theyr father.* *MAR.* How now Caualiero, are you come to Scripture? *PAS.* Dooſt thou thinke, *Marforius*, that *Paſquill* hauing ſtoode ſo many yeeres in the ſtreetes of Rome, heard ſo many famous Clarks, eſpecially father *Swate* the Spaniard,

Three marks of a Puritan.
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niarde, and the ſifted Greeke witte of Father *Auguſtine*, and hauing ſpent ſo much time in priuate reading the beſt Bookes that might ſtirre vppe my deuotion, I would skippe ouer the Booke of all Bookes, the holy Bible? No, no, I haue that volume in my hands, when many a *Martiniſt* hugges a drabbe in his armes, as you ſhall perceiue by the liues of the Saints. I tarrie but for one packet of information from Eſſex ſide, and that worke ſhall come out of the Preſſe like a bride from her chamber, ſpangled and trapt, with a full caparizon of the ornaments of this preſent age. *MAR.* The Owles Almanack is expected at your hands as well as that. *PAS.* That is a peece of ſeruice not to be neglected in his time. I haue there ſet down all the vpſtart Religions in this Lande. The Anabaptiſts; the Familie of Loue; the ſeauen capitall hæreſies for which ſome haue beene executed of late yeeres in Suffolke; the diuerſities of Puritans and *Martiniſts*, wyth a number more which you ſhall heare of when that Booke is Printed. A lamentable ſpectacle it will be to ſee ſo many faces in one hoode. But GOD knoweth (before whom I ſtande) I deſire not to caſt it out as a blocke in the waies of men, for any to ſtumble at, or to ſtand at defiance with all Religion; but as a Sea-marke to diſcouer the quick-ſands of newe Religions.

I haue heard that *Bernardin Ochin*, a man of great learning, whom I knew in Rome to be the firſt founder of the order of the Capuchines, beeing once tucht with the finger of Gods ſpirite, beganne to deteſt the ſuperſtitions of the Church of Rome, and fledde to Geneua. The ſame man had a deſire alſo to viſite England, & during the time of his remaining here, he found ſo many blind Sects and Religions within the Land, that hee turned backe like a dogge to his owne vomit, and in ſome ſort hee fell into the biace of Rome againe. Vnhappie man, that beeing once lightned, looked backe to that Sicilian Ætna, that ſpues vppe ſmoake and ſulphure into the worlde, to put out the eyes of men; Vnhappie Englande, that by the diuerſities of opinions in Religion, ſette ſo many handes on hys ſhoulders to thruſt him downe, that was ſo ready with a dume,

to

to ouerturne. Howe theſe newe pampred factions at this day, haue ſhaken the harts of many of her Maieſties louing people, and made them Chamælion like, capable of any fayth ſaue the right, I leaue it to them that looke into it. *MAR.* Take heede what you ſay, it is a common reporte that the faction of *Martiniſme* hath mightie freends.

PAS. Thats a bragge *Marforius*, yet if there be any ſuch, I ſhall finde them in the ende, and againſt the next Parliament, I wyll picke out a time to pepper them. Though they were as high as the maſte, as ſure as the tackling, as profitable as the fraught, and as neceſſary as the ſayles, when the ſhyppe is in danger, ouerboord with all. What meaning ſoeuer ſome men haue in it, I am aſſured, that it can neither ſtand with policie nor with Religion, to nouriſh any faction in ciuill matters, much leſſe in matters belonging to the Church. *Quid prodeſt ſi vos contineat vna domus, et ſeparet diuerſa voluntas?* What auaileth it, (ſaith one) for men to be ſhrowded vnder one rooffe, if they be not of one hart? One ſecret faction in a Realme dooth more hurt, then any generall plague or open warre. DIVISION.

The peſtilence and the ſworde are two heauie ſcourges in GODS hand, that deuoure many thouſands of men in little time, yet they reach no farther then the bodie, but a faction deuours more, and ſweepes away both body and ſoule together. Though the Iewes at the ſiege of Ieruſalem, were preſſed by theyr enemies without the walles, and puniſhed wyth ſuch a mortalitie within, that the carkaſes of the deade did dunge the grounde, yet they neuer went to the wall, till they grew to be factious, & fell to taking one another by the throate. Giue me leaue a little *Marforius* to ſhyft my ſayles and come towardes Italie. They that were wiſe prophecied long before of the ſtate of Rome, that it ſhould neuer decay but by deuiſion. Which came to paſſe. For when the factions of *Sylla* and *Marius*, *Ceſar* and *Pompey*, *Anthonie* and *Lepidus* brake foorth, the floriſhing Cittie beganne to caſt her leafe. The great Empire of great *Alexander*, like a flame of fire in a heape of flaxe, when it was at the higheſt, did ſhed it ſelfe ſuddainly in the ayre, and came

One of theſe factions was the faction of the zealous reformers.

came to nothing by the diſſentiõs of thoſe that ſucceeded him. The proude necke of the Græcians, for all their wiſedome, was after the like manner brought vnder the Perſians and Macedomians. If wee rolle our eyes at one ſide into the boſome of our neighbour Fraunce, wee ſhall perceiue, that although it were many times inuaded in the skyrts of the Countrey by the Romans, yet it remained inuincible, till *Cæſar* tooke holde of the diſcords within the Realme. My heade is full of water, and my cheekes be wette, when I thinke vpon Conſtantinople, whoſe particular iarres, layde her gates open to the Turke, vnder whoſe captiuitie ſhe groneth to this day.

Note. A faction in a Kingdome may well be compared to a ſpark of fire, it catcheth holde at the firſt in ſome obſcure corner, in a Shoppe, in a Stable, or in a ricke of Strawe, where it lyeth couert a little time, but by little and little it gathers ſtrength, tyll it reare it ſelfe vp to great houſes, Pallaces, & Princes Courtes, and at laſt it rageth and ouerruns whole Citties & Countries, without quenching, before they be vtterly ouerthrowne. In the time of *Iuſtinian* the Emperor, about the credite and aduauncement of two colours, Blewe and Greene, there grewe in Conſtantinople two mightie factions, which made ſuch a head the one againſt the other, that in one day it coſt many thouſandes of men their liues, and the Emperour himſelfe was brought in great hazard, both of his Empire and his owne perſon. Vpon as light an occaſion in the Dukedome of Florence, for the two collours of Blacke and Whyte, very peſtilent quarrels began there, and the factions of the *Bianchi* and the *Neri*, breaking forth like a lightning out of the Clowdes, ſcourde & waſted the Country where they went. Theſe were but litle ſparks in the ruſhes, that euery man treadeth on, and very tryfles at the firſt, yet you ſee howe foule a Cockatrice may be hatcht of ſo ſmall an egge. If I ſhould rippe vp the ſtomacks of ſome in Englande, when wee conſider the brawles, the garboyles, the tragicall exclamations for Church apparrell, may wee not ſay that Englande is falne into that fantaſticall faction of Florence for Black & White? Where had this brable his firſt beginning,

Note gentle Martin.

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but in ſome obſcure corner, in the tippe of the tongue of ſome blind Parlor-preacher in the land, in ſhoppes, in ſtalles, in the Tynkers budget, the Taylors ſheares, and the Sheepheardes Tarboxe? I doubt not *Marforius*, but it will wither where it ſprang, and ende where it beganne, in ſhame, and ignorance. Thou knoweſt that the ſureſt proppe of all Princes, is to promote true Religion, and to keepe it inuiolable when it is eſtabliſhed, for this is the well tempered Morter that buildeth vp all eſtates. *He that honors me*, (ſaith God) *I will honor him*. But this chopping & changing of the Religion of the land (which was acquited of accuſations in the time of the famous K. *Edwarde* the ſixt, and now aduaunced by the happy raigne of the Queenes moſt excellent Maieſty, & approued by the wiſedom both ſpiritual & temporal, of the whole Realme, & confirmed by a generall conſent in the high Court of Parliament) is nothing els, but to picke out the Morter by little and little, that at the next puſhe, *Martin* and his companions, might ouerthrow the ſtate, and make the Emperiall crowne of her Maieſtie kiſſe the ground.

Where there is a diuiſion foſtred, there can be no continuaunce of the preſent ſtate, GOD himſelfe hath taught it vs: *Martins* cheefe practiſe, in the Prouinces of Englande where I haue wandred, is, to perſwade the ſimple, that her Maieſtie layeth ſuch a logge vppon their conſciences, as they ought not beare, whereuppon they preſume to make a ſhrewde ſcruple of their obedience, and begin to bounde like a Colt that would caſt his ryder. Hath God powred ſo many bleſſings, vpon the Church of Englande, by the very often, and very miraculous preſeruations of her ſacred Maieſties royall perſon, and therby giuen teſtimonies out of Heauen to the Religion of the Lande, and dares *Martin* attempt to make a doubt bothe of it, and her? Credit me *Marforius*, this burſting the ſinew of peoples obedience to their naturall Prince, cannot be doone, but for a miſchiuous intent, what viſor ſoeuer they ſette vppon it. I would faine knowe what ſhould be the reaſon, that ſo manie hundreds of thouſands in this Realme, haue hetherto humbled MATH. 12.

themſelues at the feete of one perſon? can it be becauſe ſhee is mightier then all they, ſhe beeing but one, and they many millions; ſhe a woman, and they men? Is it any terror thinke you, of the big bodied Holberders that guarde her Maieſtie? No *Marforius*, if there were not ſome wonderful matter that withheld them alſo, euen they might be giuen ouer to a reprobate ſence, to bende euery man the point of his Holberde at her. If we ſearch it till the worlds end, we ſhall find no other cauſe of this ſweet harmonie of peoples harts, that remaine faithful and flexible to the ſhaking of her princely finger, but only this, the Religion of the Land. Whē *Martin* ſhal be ſuffered to diſplace God, that nowe dwelles in the boſome of her Maieſties louing people, & buz ſlaunders of Religion into their eares, whereby they may conceiue, that her highnes by the maintenance of the Goſpell, hath ſhutte vppe their ſaluation in cloſe priſon, and that it moues God in his wrath to draw the ſword againſt her and the Realme, (as *Martin* himſelfe auoucheth) what other conſequent may we looke for, but that euery Pruritane tranſported with the heate & ignorance of his zeale, will be as readie as a Papiſt, to lift vp his hand againſt her, which miſchiefe I beſeech God to returne into their bowels.

Howe odious and how dangerous innouations of Religion are, Secretarie *Machiauell*, a pollitick not much affected to any Religion, diſcloſeth by the example of Fryer *Sauanaroll*. He was a man like *Martin*, ſprong vp in ſuch a time as *Martin*, when Spayne, Fraunce, Rome, Arragon, and the Emperour, entred a league to make warre altogether vppon the Venetians. *Sauanarola* boaſted of Reuelations, & ſecret conferences, held betweene the holy Ghoſt and him; *Martin* bags hee is a ſpeciall man, rayſed vp on a ſuddaine by the ſpirit of God, for the good of Englande, as if GOD had beene a ſtranger to vs all this while. *Sauanarola* made a bragging proffer, which he neuer performed, that he would paſſe through the fire, for the confirmation of his doctrine; *Martin* hath vaunted he wyll ſeale his opinion with his hart bloode, but you may ſee by the ſtarting holes he ſeeketh, that hee neuer meant to keepe hys promiſe.

promiſe. *Sauanarola* brought himſelfe and his followers to confuſion at laſt; and ſo will *Martin*. I muſe howe any ſtate man can abide to heare of innouaſions in Religion where the trueth is preached? There is but one God, which cannot be deuided, if he could, he were not GOD. All his graces tende to a gathering together of Gods people in a vnitie of Faith, not to a ſcattering into diuers Faithes, wherein the principall grace of a *Martiniſt* conſiſteth. Looke vnto the Heathen, the accuſers of *Socrates*, made choyſe of this accuſation aboue all others, as a matter very worthy of death in him: that he was a fellow that ſought to ſet a newe ſtampe of his own vppon their Religion. One of the firſt Lawes that *Romulus* layd, as a ribbe of yron into his gouernment, was, *Deos peregrinos ne colunto*. 1. Cor. 2. 12.

Take a patterne if you wyll, from priuate Families. What a pittifull thing is it to ſee, two Religions in one houſe? where the Father and the Sonne, the Husbande & the Wife, the Maiſter and the Seruant, are of diuers Faithes, the ioyntes of that houſe begin to gape, and the fall of that houſe is to be feared. The diuerſitie of opinions in ſo high a degree as is Religion, cannot chooſe but diminiſh the loue and reſpect, that the one of them ſhould carrie vnto the other. The Sonne will be careleſſe of his duetie to his Father, whom hee takes to be a reprobate; the Father will make but ſlender reckoning of the Son, that beleeues not as he beleeues. The Wife will giue little reuerence to that Husband, whom ſhe imagineth to be damned; The Husband will be rough and rigorous to ſuch a Wife as obeyes not him. The Seruant wyll neuer giue due honor to hys Maiſter, when he iudgeth him to be the bondſlaue of the deuill. The Maiſter will as hardly protect that Seruaunt, whoſe hart he perceiues not to be with him.

As then the gouernment of Common-weales, was firſt drawne from the gouernment of priuate houſes, ſo that which is the ruine of priuate houſes, growes in time to be the ruine of Common-weales. I haue taken a little paine to viſite diuers of the Courtes, Benches, Seſſions, that are holde in thys Lande in her Maieſties name, by vertue of her authoritie, but

I neuer ſaw ſo bolde, ſo open, ſo barbarous contempt of magiſtracie, in any other part of the whole worlde, as I haue ſeene heere. Such canuaces made, ſuch ſtales ſet, ſuch traynes layde, ſuch platformes drawne by the factious, to bring theyr Superiours into contempt, and yet they prooue ſo ridiculous in euerie ſteppe they tread, that I am ready to ſtand on my noſe whē I trace them out.

I was once in Antwerpe, when great ſute was made to the Maſters of the Engliſh houſe, (by a Gentleman then emploied in the Queenes affaires) for the entertaining a Preacher amōg them, both to teach & to miniſter the Sacraments there vnto thē. The requeſt was ſoone graunted, & *Trauers*, a fellow that delighteth in obliquitie, was the man that was brought thither, when he came, he had neither taken the Orders of the Miniſterie, nor any lycence to preach, according to the gouernment of the Church of Englande, but ran into a corner among the French to receiue it there. At laſt, one of the Miniſters of thoſe Churches, came with him to the companie, and made a ſollemne proteſtation before thē all, that he founde Maſt *Trauers* a fitte man for the deuiding of the word, and deliuerie of the Sacraments. *Hac oratione finita.* Sweete Maiſter *Trauers*, *quem oneris cauſa nomino*, for I beare him on my backe till my tale be ended, at the firſt iumpe read a Statute made in Scotland (for Church gouernment) to the naturall Subiects of the Queene of Englande, and tolde them he woulde followe that. I would gladly be reſolued in this place, whether *Trauers* dyd not begin very prettie to play the Pope, in taking vppon him to diſcharge her Maieſties Subiects of the allegiance they owe to theyr naturall Prince, and in ſtealing away from the crowne of England, as many engliſh harts as would harken to him, to tranſlate them at his pleaſure to a forraine power? As he layde his foundation in diſſention when hee began to be a builder in Gods houſe, ſo hath his worke vnto this day proſpered, the whole frame I perceiue is fallen vppon him. They that were diſcreete, ventured courageouſly to ſette a leauer at him, & neuer gaue ouer till he was remooued.

The

Paſquill and Marforius.

The Chronicles of Englande, and the daylie encloſures of Commons in the Land, teach vs ſufficiently, howe inclinable the ſimpler ſort of the people are to rowtes, ryots, commotions, inſurrections, and plaine rebellions when they grow brainſicke, or any new toy taketh them in the head: they neede no *Trauers* nor *Martin* to encreaſe their giddines. It ſhould ſeeme that the graund Prior of Fraunce, (a man now dead) had gotten ſome taſte of theyr diſpoſition, when in a Sonet that hee made for his own pleaſure, to paint out the natures of all Nations, he toucht the pryde, the wantonnes, the mutabilitie, and the mutinies of the Spaniard, the Italian, the French, and the Scotchman, and to the ſhame of this Nation, hee giues the Engliſhe a daſh ouer the face with a blacke coale, and ſayth: *Traiſtre Anglois*, the Engliſh man is a Traytor. This is the grounde, the Popes and the King of Spayne, theſe many yeeres haue choſen to themſelues to worke vpon, and vſed the Engliſh in nothing more, then in matters of high treaſon. Therefore I would wyſh the whole Realme to iudge vprightly, who deſerues beſt to be bolſtred and vpheld in theſe dangerous times, either they that haue religiouſly & conſtantly preached obedience to her Maiedties louing people, or they that with a maske of Religion diſcharge them of theyr obedience?

MAR. Speake ſoftly *Caualiero*, I perceiue two or three lay theyr heades at one ſide, like a ſhyp vnder ſayle, and begin to caſt about you, I doube they haue ouer-heard you. This Exchange is vauted and hollow, and hath ſuch an Eccho, as multiplies euery worde that is ſpoken by Arithmaticke, it makes a thouſand of one, & ympes ſo many feathers into euery tale, that it flyes with all ſpeede into euery corner of the Realme.

PAS. All the better for me, when I lacke matter to talke of, I may reſorte hether to take vppe a little newes at intereſt.

MAR. I maruaile *Cauliero*, that you preſſe not the *Martiniſts* with much Scripture, they are great quoters of cõmon places if you marke them. *PAS.* Therin they are like to a ſtale Curtizan, that finding herſelfe to be worne out of credite, borroweth the geſture of a ſober Matron, which makes

her to euery one that knowes her, the more abhominable; for the common ſorte whiſtle at her for her pride, and the grauer ſort ſpyt at her for her impudencie. Howe whoriſhlie Scriptures are alleaged by them, I will diſcouer (by Gods helpe) in another new worke which I haue in hand, and intituled it, *The May-game of Martinisme*. Verie defflie ſet out, with Pompes, Pagents, Motions, Maskes, Scutchions, Emblems, Impreaſes, ſtrange tickes, and deuiſes, betweene the Ape and the Owle, the like was neuer yet ſeene in Paris-garden. *Perry* the welchman is the foregallant of the Morrice, with the treble belles, ſhot through the wit with a Woodcocks bill, I woulde not for the fayreſt horne-beaſt in all his Countrey, that the Church of England were a cup of Metheglin, and came in his way when he is ouer-heated, euery Bithopricke woulde proouе but a draught, when the Mazer is at his noſe. *Martin* himſelfe is the Mayd-marian, trimlie dreſt vppe in a caſt Gowne, and a Kercher of Dame *Lowſons*, his face handſomlie muffled with a Diaper-napkin to couer his beard, and a great Noſegay in his hande, of the principaleſt flowers I could gather out of all hys works. *Wiggenton* daunces round about him in a Cotten-coate, to court him with a Leatherne pudding, and a woodden Ladle. *Paget* marſhalleth the way, with a couple of great clubbes, one in his foote, another in his head, & he cryes to the people with a loude voice, *Beware of the Man whom God hath markt*. I can not yet find any ſo fitte to come lagging behind, with a budget on his necke to gather the deuotion of the lookerson, as the ſtocke-keeper of the Bridewel-houſe of Canterburie; he muſt carrie the purſe, to defray their charges, and then hee may be ſure to ſerue himſelfe.

M A R. Peace, *Cauallero*, your tongue will be ſlitte if you take not heede, I haue heard ſome ſay, you ſhould wringe for this geare if the Queene were dead.

P A S. Tuſhe, thou art but a crapin *Marforius*, if thou feare that; hadſt thou but one droppe of that water in thine eye, which the Seruante of *Eliſha* the Prophet had, when he diſcouered to many Chariots of fire about his Maiſter, thou ſhouldeſt ſee the Prayers of the

Church

Church of Englande, flie vppe into heauen for her Maiestie, and returne againe with Oliue-branches in their mouthes (like the Dooue that was sent out of the Arke) to bring tydinges of peace and long life vnto her highnesse. These wonderfull preseruations of her royall person, which the eyes of this Lande euery day behold, are euident tokens, that GOD hath a worke for her to doe; there is a nayle to be knocke into Siseraes head, before she be called from the earth. But whē extremitie of age shall ende her daies, I am of the minde of many thousandes in this Land. *MAR.* What is that? *PAS.* Hee shall doe me a pleasure that cuts my throate. *MAR.* I perceiue your abode in Englande, hath made you participate with the nature of an Englishman, where you sette downe your reste, you are very resolute, and it appeareth by your conceit, you were able to range a faire battaile of Scriptures to charge your enemies, if you were driuen to leade your forces out.

PAS. It greeues me *Marforius*, to beholde, that by reason of this newe faction, crept into the harts of themolt vnlearned of all the Ministerie, the Preachers of England begin to strike and agree like the Clocks of England, that neuer meete iumpe on a point together. Whereby eyther the hearers of these contentions, should say, as the Auditors of the Philosophers dyd in times past, that the trueth is buried in a pitte where it cannot be founde: or els be perswaded at the last, that GOD hath mocke them, and left the way of saluation vncertaine, as vncertaine, as the way of *Hanniball* in the Alpes. It is very strange, that the Gospell hauing beene planted in this Lande by those reuerend Byshops that are gone to GOD, men that watered theyr labours with their owne bloode, Christ seeing this pernicious impugning of all that, which by his Saints and holy Martirs he hath left vnto vs, she should be now compelled to come ouer our shinnes with the same rebuke that hee gaue to *Philip* and the rest of his Disciples, *Haue I beene so long with you, and haue you not knowne me?* Hath Christ been so long, so freelie, so learnedly, so zealously preached in this Land, and must wee nowe on a suddaine, (as if God had shewed vs a juggling cast)

IOHN. 14. 9.

caſt) grope for him againe in a Puritans budget, ſtuft full of rayling & reuiling Pamphlets? I am ſure the Apoſtle teacheth me, that the wiſedom which is of God, is *Pure* and *Peaceable:* if it be pure, it cannot cõmunicate with that taſte of the deuils tongue, which is a ſlaunderer by his occupation. If it be peaceable, it is without faction, & neuer runs into the dãgerous gainſaying of *Core*, whoſe ſinne could not chooſe but be very great, becauſe the puniſhment thereof was very great. But I feele by the pulſe of a Puritane when I touch him, that his diſeaſe is the very Apoplexie of the Donatiſtes, *Quod volumus ſanctum eſt.* What ſoeuer they like, is Apoſtolicall, be it neuer ſo bad: and what they miſlike is Diabolicall, be it neuer ſo good.

Iame. 3. 17.

I ſhall neuer forget that man of God, Maiſter *Iohn Foxe*, who though he neither ſought Benifice nor Biſhoprick in the Land, yet whē ſome of the faction came vnto him with a Scottiſh Miniſter, and brought him certaine Articles of Religion, (coyned in a Mint among themſelues) deſiring him to ſet his hand vnto them, the teares rolling downe plentifully vpon his face, he reiected them all with a ſharpe reproofe. An other time, when *Paget* fawned vppon him, full of play, like a wanton whelpe, whoſe worme was not taken out of his tongue, the good Father, encountered him in London in an open ſtreete with this greeting, *God ſend thee a right mind to thy crooked gate.* A good Prayer beleeue mee for this dogged generation, that is euer barking againſt the Moone, and as men that are troubled with ſore eyes, they think any light or Religion better & wholſomer then that they haue, becauſe they want learning to diſcerne & iudge of that they haue. Yet they think I warrant you, to carrie all away with cenſoricall lookes, with gogling the eye, with lifting vppe the hand, with vehement ſpeeches, when the Wine which they broach vnto the people, is the very poyſon of Dragons, and the gall of Aſpes, preſt from a bitter Grape that neuer came out of Gods Vintage.

Aquitanicus Proſper found this to be the cauſe of all contention in the Schooles of Philoſophers and Rhethoritians: *Seipſis ducibus vtebantur.* Euery one that had a whirlegig in his braine, would

wold haue his own conceit to goe currant for as good paiment, as any infallible grounde of Arte; And I perceiue the priuie traine that giues fire vnto all this Gunſhot, that hath beene ſo lately diſcharged at God, and good men in the Church of England, is an ouerweening that *Martin* hath of himſelfe, when he would haue that to be the meaning of the holy Ghoſt, that his maſterſhip imagins. It pleaſeth his worſhip, in his Proem to his cokiſh concluſions, to make himſelfe merry with the Biſhop of Wincheſter for ſaying, *I am not of opinion, that, Vna ſemper debet eſſe economia Eccleſiæ*, yet preſently he fetcheth his feas himſelfe, and leapes very boldlie ouer head and eares, when hee auoucheth, that *Chriſt, his Apoſtles and holie Martirs, are of opinion, that the gouernment of the Church, ſhould alwaies and in all places be one &c.* without ſetting downe any one teſtimonie of Chriſt, or Apoſtle, or holy Martir in that behalfe. Good Byſhop, his opinion muſt be refuſed, and *Martins* opinion muſt be receiued; euery Gooſe of maſt *Martin* muſt goe for a Swan, and whatſoeuer he ſpeakes, muſt be Canoniall.

MAR. But for all that, though *Martin* forgot himſelfe ſuddainlie in that ſtreine, beeing ſomwhat eager of his Game, when hee toſt the learned Fathers opinion like a ball with the Rackit, and made full account to bandie the whole Biſhoprick away, yet in other places he quoates Scripture. *PAS.* Hee coateth Scriptures indeed, for he is light of foote, & ouer-runs them *Marforius* in euery place. *Qui in Euangelio quod vultis creditis, vobis potius quam Euangelio creditis.* They that beleeue what ſoeuer they luſt in holy Scriptures, are a generation that giue more credit to themſelues than to the Scriptures; therefore it were good (ſaith a godly father) for ſuch people, to tell the worlde plainlie, that they make no reckoning at all of anie Scriptures. And I aſſure thee, if that man may be taken for a fugitiue and a Rebell, that runnes to the enemie and forſakes his Prince, thoſe ſimple creatures may worthilie be denounced to be runnagates from God, and from her Maieſtie, that forſake this ſweete gouernment, vnder which they haue manie yeeres enioyed the true preaching of the Goſpell, to beſpeake them a

new faſhion of Religion at *Martins* ſhoppe. Yet is there nothing ſo familiar in their mouthes, as *Templum Domini*, and *Verbum Domini*, The Temple of the Lorde, and the worde of the Lord: they take the word by the noſe with a paire of Pinchers, & leade it whether ſoeuer it pleaſeth them. But there wil be a day of account, when GOD, (by whoſe finger the worde was written) ſhall reuenge the forcible entries they haue made into his poſſeſſions, & puniſh euery ſorrow they haue plowed vpon his backe. They are the very Spawnes of the fiſh *Sepia*, where the ſtreame is cleere, and the Scriptures euidentlie diſcouer them, they vomit vp yncke to trouble the waters, and labour to bring Religion to this paſſe, that as *Appio* the Gramarian reports of himſelfe, he called forth *Homer* out of his graue, onely to aske him what Countriman he was, and who was his Father? So now we muſt either burne all the Bookes and famous Libraries in the worlde, and take *Martins* aſſertions for vndoubted *Maximes*, or els fetch vp the Apoſtles by coniuration, to demaund of them whether we be right or no?

As I came through Fraunce *Marforius*, I was deſirous to ryde from the one ende to the other of Clara Vallis, where I found the laſt will and Teſtament of S. *Bernard*, ſtanding in this forme vpon his Tombe. *Tria vobis fratres, obſeruanda relinquo, quæ vt potui obſeruaui. Primo. Nemini ſcandalum feci, ſi quando incidit ſedaui vt potui. Secundo. Minus ſemper ſenſui meo quam alterius credidi. Tertio. Læſus de lædente nunquam vindictam petii. Ecce charitatem, humilitatem, patientiam, vobis relinquo.* Bretheren (ſaith he) *there be three thinges that I bequeath vnto you to be obſerued, which as well as I could I haue obſerued my ſelf. Firſt, I neuer gaue ſcandale vnto any perſon, if I did, I pacified the matter to my power. Secondlie, I ſtood vpon mine owne conceite leſſe then I did vpon other mens. Thirdly, when I was wronged, I neuer ſought reuenge. Beholde, Charitie, Humilitie, and Patience I bequeath vnto you.* This good Father ſhall ryſe vppe in iudgment to condemne *Martin*. Had he beene fearefull of giuing anie Scandale vnto the worlde, his vncharitable Pamphlets had neuer ſeene the Sunne; Had hee giuen leſſe credite to his owne

S. Bernards wil ſtanding at this day vppon hys Tombe.

cenſures

cenſures and opinions, than to the cenſures and opinions of better men, ſo many good Scriptures had neuer been wreſted, ſo many flowers in Gods Garden had neuer been defaced. Had he been ready to ſuffer wrong without wringing of reuenge out of Gods hand, he would neuer haue thundred & lightned at ſo many rare men, whoſe learning and vertue is a pricke in his eye, and a ſtrong watch that intercepts euery paſſage vnto his Hierarchie. Let him ſwell while he burſt, with the worde in his mouth, ſo long as hee breaketh the rule of Charitie, and cares not whom he ſtrike, ſo the edge of his tuske may haue a lighting place, wee may eaſily ſee what is within him. *Infelix lolium & ſteriles dominantæ auenæ.* Scripture is often in the typ of his tongue, but Cockle is the graine wee reape with him. It is the propertie of *Martin* & his followers, to meaſure Gods mouth, by theyr owne mouth, as you ſhal ſee in the May-game that I haue promiſed you: for there you ſhall haue a number of ſtrange Notes vpon the Text, ſome of them gathered from *William Dike* at S. Albanes, in his clarklie Paraphraſes vppon S. *Luke* and S. *Iohn*, ſome haue beene brought me from other places, & ſome I gathered my ſelfe, in an aſſemblie of the brotherhood at Aſhford in Kent. I went thether with a Student of Cambridge to a ſollemne exerciſe, and comming in the habite of Schollers, we preſſed ſomewhat boldly into their companie to dine with them, aſſuring our ſelues to finde ſome new ſeruice at theyr Table. When the dinner was doone, one of them read a Chapter, euery man keeping his place ſtill; The roome was full of Artificers, men and women, that ſate rounde about vppon ſtooles and benches to harken to it. The Chapter was, the 1. Cor. 3. which being read. The reader began firſt to vtter his conceit vpon the Text, in ſhort Notes, then it came to his next neighbours courſe, and ſo in order Gloſſes went a begging, and Expoſitions ranne a pace through the Table, till they came to me, whom they deſired to open my mouth among the reſt, I vtterly refuſed to vndertake the taske, notwithſtanding, I was ſo wonderfully vrged, that I coulde not any way ſhift the off, and ſomewhat I ſpake among them. When I came to the

ende of my cariere, my companion was requeſted to pricke it for company with his freendes. I needed no Minſtrill to make me merrie, my hart tickled of it ſelfe, when it came to his turn, becauſe I knew him to be a Gentleman well ſtudied in Philoſophie, but he had not yet medled with Diuinitie. He choſe the thirteenth verſe of the Chapter to diſcourſe vpon. Where the Apoſtle ſaith, Euery mans worke ſhall be tryed by fire. But to ſee how brauely hee trotted ouer all the Meteors bredde in the higheſt Region of the ayre, to ſee how louingly hee made the ſence of the Apoſtle, and *Ouids* fiction of *Phaetons* firing of the world to kiſſe before they parted, and then howe ſouldier-like hee made an ende of his manage with a double reſt, was ſport enough for vs to beguile the way, as we trauailed backe againe from thence to Canterburie.

I haue brought many a propper note out of that meeting, for euery mans ſpirit at the Table, had two bowts with the Apoſtle before hee left him, and one whilſt another ſpake, had a breathing time giuen him to whiſper with the holy Ghoſt, to know what ſhold be put into his head to vtter, againſt it came about to his courſe againe.

MAR. Truſt mee *Caualiero*, I take this to be the odde peece of worke of all that hetherto you haue ſpent your time in, I trauaile like a woman with child, till this be out. But haue you not heard *Cooper* at Paules chayne, and the reſt of the men that are commended to your eares by *Martin Senior? PAS.* I haue followed them alſo, and I finde them fitte to preach vpon Bellowes, and Bagpipes, and blowne Bladders, they are ſo full of ventoſitie, that I cannot come at their matter for winde and words. *MAR.* What ſay you to *Dike* of S. Albanes, how like you him? *PAS.* *He is an Aſſe, he is an Aſſe*, quoth a learned Gentleman of Lyncolnes-Inne, that went thether to heare him at the laſt Aſſiſes, and found him ſo bald, ſo bare, and yet ſo bold toflie into heauen with a fewe ſicke feathers, that *Mouit Cornicula riſum*. Thys generation hath a little ſmacke of one of the plagues of Ægipt, they skippe very luſtily into priuate houſes, and fill our eares full of croking like the Frogges,

of

of Ægipt. *MAR.* What shoulde be the cause of these new Sect-maisters? *PAS.* This mischiefe hath many fountaines, which I will reduce for thy sake into a little compasse. One cause I finde to be meere ignoraunce. GODS Church is compared to an Armie, well ordered and sette in good aray. CANT. 6. 9. In an Armie you haue manie Commaunders, Corporals, Sergiants, Leiutenants, Captains, and Coronels, yet not all of equall authoritie, but all vnder the direction of one Generall, for the better leading in and out of the whole forces: and in Gods Church, as it hath grown great, companies cõming daily in vnto it out of euery tongue, and Tribe, and Countrey, and Nation, so all Ecclesiasticall and Christian Histories, and Antiquities teache vs, that there hath beene a diuersitie of learned and skilfull leaders, some higher, some lower then others in theyr places, and all vnder the controlment of one Generall, Christ himselfe, for the greater terror of Hæreticks & enemies of the Church, and for the grace, the beautie, and order of euerie Cornette and Ensigne in the same, which is a thing glorious in Gods eye, because he is the GOD of order. But the *Martinists* (sillie wretches) ignorant and vnlearned men, vnfitte for any eminent charge in the Church themselues, seeke to drawe euery place in this Campe royall to an equalitie with thẽselues. A prepostrous humor noted in the Ecclesiasticall Histories, diuers that were sette beside the cushion when Bishoprickes were a dealing, sought to make Bishops equall with euery Minister. In this daungerous attempt, I finde the three plagues that GOD threateneth for peoples sinnes, to be powred out at this day vpon the Church of England. First. *The Sworde is vpon the right eye, and the right hand:* what soeuer is right in the Church of England, is wounded by the *Martinists*, a crooked generation, that loues to swym side-long with the Crabbe. Secondly. *Like people, like Priest* begins now to be verified: the Preachers of the faction, (like Puppets in a motion) begin to snappe and to turne, and to speake, what, and when, and how soeuer the people will, at whose tables they are fed like Geese in the Capitol, to gaggle at euery man that is against them.

Thirdly. *Beautie* and *Bandes*: the two ſtaues that God vſes like a Sheepheard to guide his people, are knapt in ſunder. *Beautie* is burſt; for our order is turned into cõfuſion: *Bandes* are burſt alſo, for our vnitie is fallen into diſſention. The maine poſte whereuppon the Bucklers, the Armour, the imaginarie Trophes of the faction, is hanged vppe for the ſimple to gaze and wonder at, is onely this, *The Church of England hath committed fornication with the Church of Rome, and tript out her foote like a ſtrumpet, to euery deuiſe of mans braine that hath paſſed by her.*

Heerein I ſee the Churches caſe, is *Suſannaes* caſe, this accuſation of incontinencie is framed againſt her, by ſuch as haue ſought to be incontinent with her themſelues. Had *Suſanna* proſtituted her body to the Elders, her credit had neuer beene called into Queſtion by her accuſers: had the Church of England, giuen vppe the keyes of her Coffers, to bawdes, beggers, and Banckroupts, the reuerend Elders of *Martiniſme*, had neuer put vppe any Billes of endightment againſt her the laſt Parliament. But as the ſtorie ſaith, that *Daniell* was rayſed by GOD to acquite her, and conuince euery ſcatterer of falſe reports, I thinke before I end, Signor *Paſquill* of Englande, wyll prooue the man, that muſt ſette a gagge in the mouth of *Martin* the great, and cut vp an Anatomie of all his knauerie. Me thought *Vetus Comedia* beganne to pricke him at London in the right vaine, when ſhee brought foorth *Diuinitie* wyth a ſcratcht face, holding of her hart as if ſhe were ſicke, becauſe *Martin* would haue forced her, but myſſing of his purpoſe, he left the print of his nayles vppon her cheekes, and poyſoned her with a vomit which he miniſtred vnto her, to make her caſt vppe her dignities and promotions.

Thys indeede is the marke that *Martin* ſhootes at, whereby you may ſee that one cauſe of *Martiniſme*, is a collop that dropt out of *Mydas* noſe, a deſire of Gold. This is the roote of all the miſchiefe, by this many men are faſt lockt in the deuils ſnares, many ſoules are thruſt through with many ſorrowes. Thys beeing the ground maſter *Martin* hath made his choiſe of, when he caſtes his accounts, and ſurueighes howe little witte and [illegible] little

little might hee hath to goe thorough with his building, like a furious beaſt wrapt in the cordes where hee cannot ſtirre, after many a vayne plunge which he giues to breake away, when he ſees his labour loſt, tranſported with a rage, he roares and he fomes, and ſets himſelfe downe in the Scorners Chayre.

Though Babies and fooles ſtagger, and ſtande amazed to beholde their newe prancke, yet almoſt the meaneſt in Gods Schoole knowes, it is no ſtrange thing, that the Church ſholde be vexed with ſuch enemies. In the time of holy *Dauid* the King, the Church was aſſaulted by a kinde of people, whoſe mouthes were as Quiuors, and theyr tongues as Shafts, that did ſhoote very ſecretly at the beſt men. Vnto this kinde of people, holy men of God haue giuen ſundry tytles, and thereby, as it were, clapt many Brandes vppon theyr backes, to make them knowne to be rotten Sheepe of the deuils foulde. They are termed to be *Bulles of Baſhan, Foxes, Serpents, Vipers, Woolues, Spyders, Theeues, Firie-ouens, Falſe-ioyes,* & a great many names more of like honor, they haue wonne in the fielde, and borne away the prize in euery age.

A yeere would ſcarce ſuffer me to diſcouer them all at large. Yet that I may touch at euery Coaſt which I haue deſcried, they are called *Bulles,* becauſe they doſſe out theyr hornes againſt the truth; *Foxes,* becauſe theyr conſpiracies, and incontinencies, theyr vnchaſte and diſordered life, ſhewes them to be tied together by the tayles like *Sampſons* Foxes, but their heads be looſe, they ſhake off theyr obedience to their natural Prince. *Serpents,* becauſe they glide vpon theyr bellies, *No ſin* among ſome of them, *from the nauell downward. Vipers,* to giue light and eſtimation vnto themſelues, they teare open the bowels of theyr owne Damme, and liue by the death of her that bred them. *Woolues,* In outwarde appearaunce, they are like to the dogge, and make a ſhewe to the world they would keepe the Sheepe, but all theyr deſire is to kill the Sheepe. *Spyders,* becauſe they ſucke out theyr mallice from very good hearbes, and ſpynne with great ſtudie an vnprofitable webbe, good for nothing but to catch Flyes. *Theeues,* they breake in by night into

Gods

Gods houſe, and would ſpoyle though it were with the bloode of the Saints. *Firie-oucns*, they haue a ſcorching breathe, and when they are drawn, they deliuer a batch for the deuils tooth. And to wind vp their vertues in a word or two, they are *Falſe-ioyes*, their ſubſtance is brittle, and their Bookes be Glaſſe, giue thē but a ſilop, they run to powder. What grounde they haue gotten by their practiſes among the witleſſe, I neede not tell you, ſeeing *Martin Senior* is ſo forward to tell you himſelfe, that he hath a hundred thouſand in the Lande, readie to lift vppe a new Presbitery with priuate hands. Though I know that he lyeth loudlie, yet it were not amiſſe *Magna componere parvis*, and to looke to his fingers, that he be not as readie when hee ſpyes his time, to lift vp a newe Prince.

After GOD had once brought his Church out of Egipt, by the hand of *Moſes*, there wanted neither Iebuſite, nor enemy a long time to flye in her face, and to hinder her paſſage to the Land of promiſe; And ſince God led his Church in this Land out of the bondage of Rome, by the conduct of her excellent Maieſtie, there neuer yet wanted Papiſt, Atheiſt, Browniſt, Barowiſt, Martiniſt, Anabaptiſt, nor Familie of Loue to bid them battaile, that their courſe to Gods Kingdome might be ſtopt. But in all their attempts it fareth with them, as it dooth with the Wraſtler within the Lyſtes, he winnes now and than, not becauſe he is ſtrong or impoſſible to be ouer-come, but becauſe the match that he deales withall is weake; *Martin* hath made ſome head, in ſome parts of her Maieſties Dominions, not becauſe his worſhippe is inuincible, but becauſe hee hath closde with the clowted ſhoe, and got a little credite by mens infirmites.

MAR. By your leaue, *Canaliero*, they ſay *Martin* hath great vpholders. *PAS.* It may be ſo to, ſome few that are as readie as himſelfe, to rob the Church: though hee ſtand in theyr boſoms like the Graſſe vpon the houſe to ſcape the Clergies Sickles, *Paſquill* will haue a hooke to pull him down. In the mean ſeaſon, his ſtate is as the Graſſe vppon the houſe, they that are wiſe and religious doe paſſe by him, but they neuer bleſſe him,

PSAL. 34.

as

as men doe the croppe vppon the grounde. Curſes I haue read and heard of many that haue followed their humors, that haue affected any pillage of the Church. When *Symon* the mutinous (vppon a particuler grudge hee bare to *Onias* the high Prieſt) had enformed *Seleucus* the King of Aſia, of the Churchies Treaſure, the King ſent *Heliodorus* his Treaſurer, to ſeaze it to the Crowne: *Heliodorus* came like a Foxe, to viſit and reforme the diſorders of Cæloſyria and Phænice. When the high Prieſt perceiued, that reformation was his errande, but golde he ſought, the graue countenance of *Onias* was ſtriken down, and the people beholding their Father heauie, ranne ſome to the Temple, ſome to the Cittie-gates, ſome ſtood in their windowes looking out, ſome gadded vppe and downe the ſtreetes, like *Bacchus* Froes, franticke for the time, and all ioyntly lifted vp their hands, their eyes, and their voice to heauen, for the defence of the Church Treaſure. *Heliodorus* was no ſooner entred the Treaſurie to take the ſpoyle, but there appeared to him a terrible man in Complet Armour of Gold, mounted on a barbed Horſe, which ranne fiercelie at the Kings Treaſurer, and trampled him vnder foote. Therewithall appeared alſo, two men of excellent ſtrength and beautie, whipping and beating him with ſo many ſtripes, that hee was carried out of the place ſpeechleſſe, and without any hope of life at all. 2. MAC. 3. Martins Viſor.

But becauſe *Martin* will ſay the Bookes of the Machabees are Apocrypha, and *Sprignole* man told me (as he trimd me the other day) that there is a new Barbar in London, about to ſhaue the Bible, wherin he finds ſomwhat that he would haue cleane diſcarded, I will deale with ſuch Scriptures, as preuent them of all euaſions. How dangerous it is to gelde the Church goods, the end of *Ananias* and *Saphira* ſhal witnes for me, for though their death was the puniſhment of their ſinne in lying, yet I truſt *Martin* will graunt me, that they were drawn to that ſin by the corde of Sacriledge. And if a greedie deſire of withholding that from the Church which thẽſelues had giuen, was of force to open ſuch a windowe to the deuill, that they were preſently giuen ouer as a pray to the iawes of hell, to lye and ACTS. 5.

diſſemble with the holie Ghoſt, howe many foule ſinnes, and howe many greeuous plagues are to be feared in this Lande, which alreadie hang at the ende of the lyne of *Martiniſme*, and would ſpeedilie be puld vpon our heads, if we ſhould but beginne to take that from the Church, which we neuer gaue? It may be, Maſt *Martin* will flappe mee in the mouth with his politique reaſon, that it is good for the Realme, to maintaine their warres by the Church reuenewes, becauſe forraine inuaſions are dailie looked for. But to meete with his wiſedome at the halfe ſword, I remember that Ægipt in the time of *Ioſeph* the Patriarche, felt ſo extreame a famine, that the fift parte of the Lande was ſold to releeue the Lande, yet the Patriarche in all this care he had, both of the Countrey and the King, to ſuccour the one, & enrich the Coffers of the other, neuer attempted any ſale of the lande of the Prieſtes, nor once diminiſhed the ſame. If the holie Patriarche in ſo great extreamitie, neuer venturde to alienate the poſſeſſions of Idolatrous Prieſtes, though it were to the releeſe of a whole Kingdome, with what face dares anie politique in the world, curtoll the maintenance of the Church of God, and vntile the houſes that by religious Princes haue beene conſecrated to Gods ſeruice?

GENE. 47. 22. 26.

Let vs ſee the good that enſueth of their deuices, & let England be warned by the præſidents of other Nations. *Celce* the Conſtable of *Gertrund* King of Burgonie, hauing vnder the authoritie of the king his Maiſter, enriched himſelfe with the goods of the Church, was one day in the Church at his deuotion, and as he hearde the Prophet read, that proclaimes a woe vnto them that ioyne houſe to houſe, and land to land, he gaue a ſhrike ſuddainlie in the congregation, and cried out, this is ſpoken to me, this curſe is vpon me, and vppon my poſterity, and afterward died miſerablie. In Fraunce, *Lewes* the ſixt, ſurnamed the great, was once a protector of the priuiledges of the Church, for perceiuing that the Conte *de Clerimont*, the Lord *de Rouſſi*, the Lord *de Meugn*, the Lorde *de Beuuieu*, and others, had rifled the Biſhopricks and Churches within the Realme, he caried Armes in the defence of the Church againſt them,

them, and compelled them to reſtore their robberies to the Church againe. The ſame King *Lewes* the great, vrged wyth extreame neceſſitie in his age, beganne at the laſt, to pull the Church himſelfe. But S. *Bernard*, (one of the Lampes of the Church of GOD in thoſe dayes) ſollicited the King with diuers Letters, exhorting him fatherlie to giue ouer that courſe: at the laſt, perceiuing that neither entreatie, nor reproofe was able to withdraw him, he began to darte out the thunderbolts of the Church, and to threaten him, that hee ſhoulde ſhortlie feele the iudgment of God vpon him, which ſuddainlie came to paſſe, for by the ſuddaine death of the young Prince his eldeſt Sonne, the ſtaffe of his age was broken.

MAR. You haue made Signor *Caualiero*, a ſad diſcourſe, yet I feare all this will not ſaue the Biſhopricke of Elie, from ſhiuering it ſelfe into many peeces. *PAS.* What remedie *Marforius?* Though I be but a ſtone, I am not ſo ſenceleſſe to preſume like a *Martiniſt*, to teach her excellent Maieſtie how to weare a Crowne. Her highneſſe beeing ſo richlie furniſhed, with ſo rare and high graces from aboue, and knowing which way to hold the Scepter of the defenders of the faith, better by her owne experience, than by the wiſedome that is euery day powred into her boſome by the counſels of others, for *Paſquil* to come in nowe with any aduice for her, were to caſt (God wot) one little droppe of water into the Sea. Therefore whatſoeuer I haue alreadie ſpoken in this behalfe, or ſhall vtter hereafter, when *Martin* or his Maiſter prouokes me to ſingle Combat, I cowch it heere with all dutie and humilitie at her Maieſties ſacred feete.

I know the humor of a *Martiniſt* to be ſuch, as *Dauid* deſcribed long agoe, *Our tongues are our owne, who is Lord ouer vs?* PSAL. 12. 14. An ambitious deſire to ſitte in the doores of euerie mouth to be ſeene and talked of, hath made thē furſet, and ſhaken them with many colde fittes of the Feuer of *Eutydimus*. Hee was a wrangling Logician, that had rather ſay any thing, then ſeeme to be conquered in diſputation, which made him as a man mad and impudent, to maintaine by argument, that *his dog was his*

father, and the father of all the world, he grew ſo peruerſe and ſo ſlippery in his concluſions, that he proued as quick as an Eele in euery quirke, the harder he was griped, the ſooner hee ſlipt out of euery hand. But *Paſquill* is made of another temper, hee acknowledgeth the leaſt Magiſtrate in the Land to be Lord of his tongue, & the Lawes of this Country, to be the curbe that God & her Maieſtie haue made for vnruly mouthes, leaſt her people ſhould gore one another like brute beaſtes. *Paſquill* offereth his back to S. *Bernards* diſcipline, far from the contentions of *Martin* and *Eutydimus*, he grieueth leſſe credit and authoritie to his own wit, than to the leaſt of all thoſe that he findes to be men of more learning and iudgment then himſelfe.

Martin cryes out (as if he had already poyſoned the ſprings head, where the whole Realme ſhold fetch water) *Let the Court alone*, he ſaith he knowes what a wonderfull working the hope of gaine and of gold hath in that place, yet *Paſquill* is reſolued, that her excellent Maieſtie, (as hetherto ſhe hath doone) will continue ſtill her princelie fauour to the Priuiledges of the Church of England, and giue the bleſſing to it that *Moſes* gaue to the Prieſt-hood of the Tribe of *Leui*, and pray for the firſt,

DEVT. 33. 8. *That the Urim and Thummim may be among them*, wiſedom and knowledge for the peoples good, and that when they offer vnto the Lord, *The work of their hands may be accepted*. Next, that God in his mercie would *Bleſſe their ſubſtaunce, and ſmyte their enemies quite through the loynes, that they may neuer riſe againe*.

MAR. Enough *Canaliero*, the Clock ſtrikes eleuen, and the Marchants come in to the Exchange apace, I think it were beſt to talke no longer here. And ſeeing *Martins* matters begin to be whiſt; it were good in my iudgment to ſuppreſſe your volume of The liues of the Saints. PAS. Nay *Morforius*, I muſt haue three courſes of the Launce with *Th. Cartwright*, before I leaue. Hath *Martin* made him his God, and thinketh he to eſcape my fingers? I will be with him to bring from the very firſt rocking of his cradle, to the laſt penny that hee payd for purchaſing. What? ſhall I neuer take the faction without hypocriſie? wold a man think this companion were perſecuted

by the Church of England, that in the heate of his persecution is so braue a purchaser? Goe toe bother *Thomas*, tell your neighbors about you, *Rogers* of Bifielde, *Fen* of Couentry and the rest, that I keepe a Regilter of all the Puritans purchasers in the Realme, & I meane to be Clarke of their Audit for these seauen yeres, my Patent is already sealed. *MAR.* Seeing you will forwards with the works you haue taken in hand, giue me some direction for the priuie dispersing them when they come out. *PAS.* I would haue thee principally, to drop some of thē down at *Penrie* the Welch-mans house. *MAR.* Where is that? *PAS.* Tut, I perceiue you know nothing. At the signe of the siluer forke and the tosted cheese, where the Painter to bewray both his abuse of the Scriptures, & his malice against the Church, hath drawne him his word with a Text-pen, *Zelus domus tuæ comedit me.* A speeche holy *David* did vse, when the zeale of the Church did eate vp the Court, and a speeche now describing the spirit of *Penrie*, that would faine turne the Church of the Lande to a tosted cheese, that the zeale of the Court might eate vppe her. *MAR.* You said in the ende of your *Counterscuffe*, that you would sende vs a Comentarie vpon *Martin Iunior*, I forgot till now to aske you what is become of that? *PAS.* I fell that night into a traunce, wherein mee thought I saw a very golden wit performe that matter, with so keene a tooth, and such a pleasant grace, that I gaue ouer to him, and farthered The liues of the Saints, as much as my leysure would giue me leaue. And credit me, when I came to the life of the mincing Dame of Rochester with the golden locks, whose conceipt was so quick, that shee caught a childe whilst her husbande was from her, as her clappe was so suddaine, that no body knowes how it came, or how it went, for since she was deliuered, (passe & repasse) the childe was neuer heard of: so my pen was as swyfte as the post-horse of the Towne, I ran a great deale of ground in a litle time about her causes. But who commeth yonder *Marforius*, can you tell me?

MAR. By her gate and her Garland I knowe her well, it is *Vetus Comœdia*. She hath been so long in the Country, that she

is ſomewhat altred, this is ſhe that called in a counſell of Phiſitians about *Martin*, and found by the ſharpnes of his humour, when they had opened the vaine that feedes his head, that hee would ſpit out his lunges within one yere. And I promiſe you ſhe prophecied very truly of him, you may ſee by the Bookes that he ſet forth laſt, that his ſtrength is ſpent. *PAS.* I haue a tale to tell her in her eare, of the ſlye practiſe that was vſed in reſtraining of her. In the meane ſeaſon *Marforius*, I take my leaue of thee, charging thee vpon all our old acquaintance, and vppon my bleſſing, to ſet vp this bill at London ſtone. Let it be doone ſollemnly with Drom and Trumpet, and looke you aduance my colliours on the top of the ſteeple right ouer againſt it, that euery one of my Souldiers may keepe his quarter.

PASQVILS PROTESTATION
Vppon London Stone.

I Caualiero Paſquill, the writer of this ſimple hand, a young man, of the age of ſome few hundred yeeres, lately knighted in Englande, with a beetle and a bucking tub, to beat a little reaſon about Martins head, doe make this my Proteſtation vnto the world, that if any man, woman, or childe, haue any thing to ſay againſt Martin the great, or any of his abettors, of what ſtate or calling ſoeuer they be, noble or ignoble, from the very Court-gates to the Coblers ſtall, if it pleaſe them theſe darke Winter-nights, to ſticke vppe their papers vpon London-ſtone, I will there giue my attendance to receiue them, from the day of the date hereof, to the full terme and reuolution of ſeuen yeeres next enſuing. Dated 20. Octobris. Anno Millimo, Quillimo, Trillimo, Per me venturous Paſquill the Caualiero.

MAR. Brauamente Signior. This deuice (I perſwade me) will haue his working, aſſure your ſelfe I wil put it in execution. Is there any thing els you would haue me doe? *PAS.* Yes, if I thought you were at leyſure, you haue been very buſie I perceiue about *Martins* death, and though he liue yet, it may be you prophecie of his end. Yeſter-night late, olde *Martins* Proteſtation in Octauo was brought vnto mee, I ſee by the

volume, hee languiſheth euery day more and more, the pride of his fleſh is ſo much falne, that you may tell euery bone in hys body now. I pray thee *Marforius*, after the *Soldateſcha bravura* of diſplaying my Banners vpon London-ſtone, ſend this Piſtle to *Martin* by the next Poſte.

Caualiero Paſquill of England, to Martin the great, Wiſheth more Wit and learning, and a better minde.

MAy it pleaſe your Maſterdom to vnderſtand, that by the laſt Butterflie you ſent abroad, you tel me a tale of a dry Sommer, and proteſt that you ſeek not to ſtaunch the hote thyrſt of any couetous Courtier, with the Biſhoprickes of the Land, but to ſhare thē amongſt the Miniſterie. Fie, fie, doe not you know that a lyer muſt haue no ſhetle memory? If you looke eyther to your former works, where you vrge the ſpoyle of the Church for the maintenaunce of warr, or to your ſon Martin Senior, a man that hath ſlept in his fathers boſome and knowes your minde, in exhorting his yonger brother, to reſigne the care of Church reuenewes to the Court, you ſhal find your ſelfe takē with an ouerture. Paſquill is not ſo blind, but he ſees Martin to be a man, that goes two manner of waies: and peraduenture he followed your laſt packe of Bookes to the verie Gates where they were carried in. A chip of ill chance, you haue loſt your iugling ſtick, your conueighance is ſuch, that you ſhatter, and carrie not halfe ſo cleane as your freends would haue you. You ſay this quarrell will neuer be determined but by blood. All the better ſay I, Paſquill will be the firſt that wyll lay down his life vpon the cauſe. God hath hardned my face againſt the faces of men. I haue already made vp my reckoning of euery danger that may enſue. It is neither loſſe of liuing nor life, nor ſo blind a bob as BLIND ASSE, that will ſcare a Caualiero from this honorable fight he hath vndertaken. The wiſe & learned (to whoſe iudgmēts I appeale) ſhall cenſure vs both. To meet with your affixes at euery great poſt & place of cōcourſe, by Gods helpe, I will hang ſuch a payre of pendents at both your eares, before it be long, that whoſoeuer beholds you, ſhal ſay, Don Diego di Martin, hath an idle braine. You brag you haue giuen M. D. Bancroft ſuch a ſliue ouer the ſhoulders, as the credite of hys Chaplenſhip ſhall not recouer. Though the learning and honeſtie of the man doe very much credit him, with all that are eyther learned or honeſt of themſelues, yet ſeeing you come to his Chaplinſhip, I cannot forbeare you, but tell you plaine, that halfe a looke of his honourable Maiſter, ſhall giue him more credit in England in one day, then Martin or all his crew ſhal be able to robbe him of while the world ſtands, though they ſwell at him with enuie like a neſt of foule Toades, till their bodies ſplyt, and poure out theyr bowels vppon the earth. I haue many other things to lay to your charge, which I purpoſe to wink at, vntill your Dialogue be ended, but then Syr, becauſe you tell me you are yet vnmaried, I wyll take downe your breeches for altogether.

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